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No. 10

A MONTHLY MISSIONARY JOURNAL  
Published by The Board of Foreign  
Missions of the Synod of the Re-  
formed Presbyterian Church of North  
America in the interest of Mission Work

From house to house we move ; but that signifies little, if we do not overburden ourselves with rubbish. From youth to age we move ; but that is not fatal if we do not overload ourselves with prejudices. From opinion to opinion we move ; but that is natural if we are not forced to do it in haste. The man who thinks when old precisely the same on all points as he thought when young is not a conservative. He is an obstacle.

—Henry Van Dyke.

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# OLIVE TREES

A Monthly Missionary Journal.

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DR. SOMMERVILLE founded "OLIVE TREES" and edited it for 29 years.

# OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

VOL. XXXIV

NOVEMBER, 1920

No. 10

## WHAT IS IT TO PRAY?

JOHN W. FENTON CARLISLE,  
Newburgh, N. Y.

In my reading some time ago I met with the phrase "*Avoid using canned phrases and words.*" I think it was one of the Yale lectures to the Divinity Class of New Haven. The writer was thinking of our living in the day of "canned" goods, not only the physical, but also the intellectual and spiritual. The need of such a warning we all know, for much of our educational training is of this order—too many "canned" teachers—as Emerson would say *Ab extra* talkers—and doubtless much of our present Church life's weakness proceeds from this same cause. Like many old dimes that have lost their inscription, these teachers need a refusion in the heat of positive conviction and experience.

Taking the religious sphere of education, what force have those grand words and phrases of the Apostolic Age on the vast number of minds using them in our day? I refer to such expressions as "For Jesus' Sake"; asking and receiving "in His Name"; "Believe on the Lord Jesus

and be saved"; "Have faith in God"; "Our Heavenly Father."

It was these very phrases that gave to the early disciples the golden key—the sesame—into the storehouses of the heavenlies. The men of the Acts so knew the power of the phrase "In Jesus' Name" that they could say, "I have no gold or silver, but I give you what I have. In the Name of Jesus Christ of Nazareth I bid you walk." Yet how easily and flippantly these phrases fall from our lips!

That clear-headed Divine of England, known as J. B. Brierly, claimed that our greatest need is a resetting and reutterance of the old Pauline war-cry, "We are justified by faith." Must we not confess that it is largely with us "canned" as a phrase and doctrine?

And the same is true of words constantly employed in religious speech, sacrifice, consecration, atonement, love, the Lord's coming, the world's end, prayer, etc. What flashes of Divine illumination these words have when uttered by a masterly mind? Let a McLaren, a Jowett, a David Smith, speak them and it is the light of the knowledge of the glory of God in the "word" made flesh. What our

millennial friends, both post- and pre-, could have saved themselves and us, if they had grasped the meaning of the "Coming" by a study of the various words of the New Testament authors! May I enlarge a little on the word "prayer." How easy is it for us to use the term, "prayer"—we say our "prayers"! We are a "praying" people, we advise "Pray about it"! How little we think of what it is, what a true prayer meeting should be—two or three meet in His Name! And how little we really know about it and therefore our disease of *pneumatolysis*—spirit leakage!

As Ruskin said, we must cultivate the habit of looking intensely at words, and assuring ourselves of their meaning syllable by syllable, letter by letter. A well-educated man, he adds, is learned above all in the peirage of words. Another has said: "Words are much like men: fully to understand them we must know their ancestors as well as themselves; and this is even truer of words than of men."

And so we should look intensely into the meaning of the word "prayer", syllable by syllable, letter by letter, for it is a word of true descent and ancient blood. Is there any better way than to take our Greek Testament and study the various Greek terms of the writers by which they would express something of the fullness of the Spirit-life in a gospel praying man? There is a verse of 1 Timothy, "I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgiving, be made for all men." He is writing to the Christian ministry and brotherhood, as some scholars affirm, in the year of 110 A. D. It gives us an insight into what a spiritual master considered the praying gift to be—the New Testament fulness of our English word "prayer"—supplications, prayers, intercessions, thanksgiving. What length, breadth, depth, height Scripture gives to the praying life! How

shallow and "canned" our wording in the light of such a passage!

Take these Greek words (the duty of every minister), one by one and try to fathom their meaning. Use a Young's Concordance, or what is better Strong's, if the "Greek gift" has been lost.

Supplications—what are they? The word is *deesis*, expressing the personal needs and cries of a suppliant. It may be employed in reference to the help of our needs from man or God. It is a seeking, an asking, entreating—a kind of an S. O. S. call, "Help me or I perish." The offering up of our desires unto God—Shorter Catechism. These desires may be of a low order, as Jacob's, and the sons' of Zebedee, or they may attain to the high order of the Pauline mind for his congregations at Ephesus and Colosse. We find this term in Matthew 9, 38; Luke 1, 13; Romans 10, 1; Hebrews 5, 7, etc. The most of us only reach this first round of the prayer-ladder, and even then our petitions, supplications, have much of the animal mind, calling up Him in the day of trouble. It is a sign of being ("far-ben") when we can supplicate as Paton in the New Hebrides and Livingstone in the heart of Africa.

(2) Prayers—what are they? The most frequently used term in the New Testament—the *Proseuche*—the place of prayer and the spirit of deep devotion and worship of the one God, our Father.

Prayer as devotional worship—the Place of Prayer at Phillippi by the river side, our Lord's "closet" and Gethsemane's Garden, and Paul's burning bush on the Damascus road. What spirit of devotion, reverence, worship, in all these sacred spots!

The word is so prominent in the New Testament that time and space fail to give all the references. Any one consulting Young or Strong will find a treasure hid in the field. Take only one or two references. In Mark 9, 29 our Lord says, "this kind only

expelled by the deep spirit of devotional worship." Something more necessary than expressing our needs. The assembling of ourselves in the "upper room" for devotional access to the Father does the functioning—not our present "week's end", and "study of nature", and "joyrides" on the day of rest. Be not deceived, God is not mocked, we reap as we sow. Flesh sowing even religiously will not function. And our Master affirms that it is this *proseuche*, this deep devotion-spirit, that will keep His followers from faint spells. Paul strongly affirms all this and in Romans 8, 26, speaks of our general ignorance of what prayer as *proseuche* is, and our constant need of the indwelling Spirit to lend us a hand. Our present-day psychology backs Paul in teaching that prayer is co-operation with a higher Power, that by self-surrender the subconscious mind is opened for the incoming of the Divine.

(3) Intercessions—what are they? A rare and beautiful Greek term, used twice as a noun and several times as a cognate verb. As a noun it is found in two passages, I Tim., 2, 1 and 4, 5, "sanctified through the word of God and prayer."

It is the *enteuxis*—a meeting for conference, an interview, a conversation. As a verb it is *entugchano* (interceding) and found in the phrase, "He ever liveth to make intercessions for us" and "the Spirit intercedes for us." Think of it—a conference, an interview with us and for us before the Father, for which our Lord is doing His heavenly work, lives for it, both above and here. It implies the childlike confidence the believer has "in Him Who sent Me," the converse of a Son with a Father. Something of this Moses realized when he conferred with Jehovah face to face, and it was this that Paul described as full filial access to the Father by the Spirit. Prayer to Jesus was *enteuxis*, conference with the Father. The Father gave Him morning by morning His

day's work and message. He was sure of this interview—"Thou hearest Me always."

The heavenly intercession of the realm of the Spirit, so badly bungled by our Roman-Augustinian-priestly wording, what is it but a filial talk with our Father "in the Name" concerning matters dear to His heart and our own.

Chalmers was grasping after this *enteuxis* when he longed to feel the reality of the spiritual presence of the Eternal as an actual conference of friend with friend, of son with parent. To my mind this term of "prayer", "intercession", is near the highest round of the ladder. Have you attained unto it? What a meaning it gives "to talk it over with God in prayer"!

(4) "Thanksgiving." *eucharistai* mindful of favors and fully grateful. Psalm 103.

"In everything give thanks". "Father I thank The." "Watching there-unto with thanksgiving." Jesus wondered at the neglect of his race in this matter of gratitude. "Were not ten cleansed. Where are the nine"—only this one Samaritan grateful, not one of the nine Jews.

So we see that the truly gosepl-praying man abounds in this four-foldness of the praying art. He has deep needs which he clothes with words of entreaty for help; he has the spirit of devotion and reverence and worship; he is entering into a conference, face-to-face interview, of friend with friend, son with Father, a mutual conversation of the home-life; and he is full of words and deeds of gratitude as the Sisters of Bethany.

"Bless the Lord, O my soul, and all that is within me be stirred up to bless His Holy Name"—for all His benefits.

Truly as McCheyne said, to pray rightly is the greatest of all arts. We can learn it only by deep experience, moment by moment.

The study of these four "praying" terms may help in showing something of its true measurement—at least guard us against using any "canned" terminology. Certainly the writer's warning is worth emphasizing, "Avoid using *canned phrases and words.*"

**IN MEMORIAM.**

Mrs. Margaret Edgar Moore fell asleep in Jesus, April 3, 1920. She was a woman of sterling worth, who lived a long and useful Christian life. Left a widow in early life with three sons and three daughters whom she brought up in the nurture and admonition of the Lord, they now rise up and call her blessed. In the midst of all her troubles and cares she manifested a strong unfaltering trust in her Heavenly Father, who never failed her. Thus calmly and peacefully her life went out to Him in whom she trusted. When the Master came and called she was ready. She was a charter member of the Olathe Congregation, and also of the L. M. S.

MRS. COOK,  
MRS. MITCHELL,  
MRS. J. R. WILSON,  
Committee.

\* \* \* \*

**SARA JANE McCONNELL.**

Having recently organized our society, of which Miss McConnell was a charter member, and having looked forward to days of fellowship and mutual helpfulness from her devoted and unselfish life, it is with profound sorrow that we are compelled to record the fact, that she has been so suddenly removed from our midst. Resolved, therefore, that, we bow in humble submission and in recognition of our Heavenly Father who has called her into higher service. We know that he doeth all things well. As a society we wish to bear testimony to her earnest zeal and untiring efforts not only in the work of our L. M. S. but in our congregation. No sacrifice was too great for her truly conse-

crated life. She considered it a most blessed privilege not only in her person but by her means to contribute to the Lord's work. It can be truly said of her, "she was a faithful witness," and was always ready to give an answer to every man that asketh a reason for the hope that was in her.

MRS. J. M. JOHNSTON,  
MRS. JOHN PARKHILL,  
Committee.

**REGINA, CANADA.**

Since April 3, 1919, the Ladies' Missionary and Aid Society has held ten regular meetings and two called meetings for sewing. The meetings for August, September and October were cancelled on account of the busy season and sickness. The membership totaled seventeen for the year, with an average attendance of seven.

The purposes of the organization were ever in mind in planning and carrying out the work for the year.

In various ways the society raised funds to more than one hundred dollars. Four comforters were made and sold during the year. Besides being profitable the time spent in making them was very delightful. A sale of cooking was held at the Trading Company Department store, which proved very successful and a novel way to add to the treasury.

In using its money the society remembered the Chinese and Syrian Missions and Aged People's Home in Allegheny.

Donations were also sent for relief of sufferers in the dried-out area and a needy family of Regina was given aid.

For the Mission study the "Women Workers of the Orient" was taken up. Various members had been previously assigned and were to review orally at the meeting the chapter prepared. The study proved very interesting as well as instructive.

MRS. W. E. BELL,  
Secretary.

### HOW TOM CAME TO HIMSELF.

Thomas Stone was about sixteen, quick, intelligent, and an only son. From his earliest childhood he remembers that, whatever happened, nothing was allowed to interfere with the daily family prayers.

His father was a well-known merchant, of definite and well-fixed religious ideas. Every morning after breakfast the whole family, guests, servants and all, assembled in the drawing-room. There the head of the family read a passage from the Bible, and offered a simple petition, which invariably concluded with the Lord's Prayer; in which the whole family joined.

To the lively boy this sacred family custom was at times a bore. It interfered with so many things that might be done. But his father never allowed him to absent himself except for an imperative reason. So it frequently happened that he fretted and showed more or less impatience when the few minutes devoted to family prayers arrived.

His father tried all sorts of plans—punishments, rebukes—but could do nothing to check this spirit of revolt.

\* \* \*

Finally, one morning, just after prayers, while the family were all present, he said:

"My boy, you are now sixteen—old enough to take a prominent part in the management of the home—and I propose that once a week you shall lead our family prayers."

The boy was taken by surprise, and flushed deeply. But he had courage, and so said, with apparent composure.

"All right, father."

But his heart beat tumultuously.

The next morning his father handed him the Bible, and told him he was to lead the family worship.

"But I can't make a prayer as you do," whispered the son.

"You can repeat the Lord's Prayer," said his father gently.

Tom read the Bible very well. Then they all knelt down and followed him as he led them in the Lord's Prayer. It was noticed that his voice became more unsteady as he went on.

Finally, when he came to "and forgive us our trespasses as we—" he burst into tears, and, jumping up, rushed upstairs to his room, and flung himself on the bed, weeping bitterly.

\* \* \*

The father knew that something serious was the matter, but he did not know what. He gave the lad time to compose himself a little, and then followed him upstairs. He leaned over and patted his boy upon the head.

"What is the matter, my son? Tell me all about it. I will help you."

"Father," sobbed the boy, "I couldn't lead in prayers. I saw my teacher before me all the time. I told him a lie yesterday. I—I had forgotten all about it, but it came up when I was praying. I don't think I ever realized what that prayer meant before."

"You would better tell your teacher today, Tom."

"I will, I promise you," was the emphatic answer. Then raising himself, he looked his father in the eye and said:

"I don't see how anyone can pray aloud before people unless he can wash everything off the slate, and know that it is clean."

Much moved, his father laid his hand upon his shoulder.

"My dear boy," he said, "you have stumbled upon the vital truth in prayer. It is not that one cannot go to his heavenly Father until 'the slate is clean,' as you say, but it is because prayer shows him when it is not clean, and helps to make it clean, that it draws us nearer to God and makes us better."—*Sel.*

## MR. VANDERLIP'S MESSAGE.

The following address was delivered before the San Francisco Commercial Club, June 2, 1920. Mr. Vanderlip is the president of the National City Bank, of New York, and is the author of the book so widely read a few months ago, "What Happened to Europe." The address explains itself, and is one that it would be well for all Americans to read.

Mr. President and Gentlemen:

I went to Japan in a wholly unofficial capacity. I received an invitation from an organization in Japan called "The Welcome Association." It embraced one hundred of the leading citizens of Japan—leading in business, in political life, in the intellectual life of the nation. They invited me to pick out a party of ten men, to come to Japan with their wives and have a frank, unofficial discussion of the points of difference between the two nations. It seemed to be an important invitation—a promising opportunity to learn something. I approached it wholly as a student of the Far Eastern question, and a student in the primary department, because my attention has been rather fixed on the other side of the world, and while I have been connected with some large business enterprises in the Orient, I have not pretended to understand very much of the Oriental question, or to know much of the Japanese problem.

We met in Tokyo a party of ten Americans, representing nothing and having no official standing whatever—representing no Chambers of Commerce or similar organizations—simply nine other men I picked out because I thought they were open-minded, able American citizens. And we met with a similar and considerably larger group of Japanese. The first word was, "Put diplomacy aside—let us discuss with frankness and candor the questions involved between these two nations." And then we began to make a statement of what the problems were, and, as we were the guests

and were not experts—we were simply students—we said to those gentlemen, "Name the problems." The first problem they named was one that was deep in their hearts. And they named it with the greatest sincerity and the greatest gravity—the Japanese question in California. Then I was called on to state what we wanted to discuss, and I said there was a wider question, the question of a growing suspicion in the minds of Americans not at all confined to California, but in the minds of all Americans, as to the purposes and aims and aspirations of the Japanese nation. We had been shocked by what had occurred in Korea. That we had suspicions as to Shantung; as to just what were the aims of Japan in that province of China, and we looked with interest on the situation in Mongolia and Manchuria, and with rather intense interest on the position of Japan in Siberia. We thought all of those questions ought to be freely and frankly discussed. That was agreed to. Then they asked that we go further; that we discuss the idea of co-operation of American and Japanese capital in the industrial development of China, and that we also discuss the question of communications between America and Japan—that is, of better cable facilities. There was the general program.

We spent a week meeting every morning at 9.30, proceeding in parliamentary order with Japanese and American secretaries and stenographers. Baron Shibusawa was made the honorary chairman. Viscount Kaneko and myself were the presidents of the Conference. Now, remember, it was wholly unofficial. But I will say it assumed something more than just an unofficial conference of citizens, because the government at once began to show a decided interest, a sympathetic interest. The government officials entertained us. The



Premier gave us a garden party, the Minister of Foreign Affairs a dinner. We met all the government officials and then it went further. The elder statesmen—there are only two left—Prince Yamagata and Marquis Matsu-kata, each asked for an interview. The Imperial household twice entertained us. The Governors of the Provinces, the municipalities of Tokyo, Osaka, Kyoto and Nara all entertained us in an exceedingly fine and dignified way. So that I feel that we have had, although a quite unofficial visit, a very unusual opportunity to gauge the sentiment of Japan—the sentiments of the business leaders, men high in politics, even those far back of the government, but powerful in their influence, and we had, too, a pretty close contact in some instances with the common people themselves.

Let me make a very hasty resume of this conference. The California question is not a question of immigration to California. That was one of the first things I learned. It is a question of the treatment of the Japanese in California. But, even deeper than that, much deeper than that, I think, is the method of approach to those questions. The seriousness of unlimited Oriental immigration into our social structure here is fully appreciated by the Japanese. Nowhere did I find a demand for any backward step in our attitude of exclusion. I did find objections to treatment that differentiated against the Japanese who are here—treatment that infers that they are an inferior people and that they should not have the rights and privileges of other aliens. But deeper than that, as I said, was the resentment—and there was a grave resentment—over the tone, the language, the nature of our approach to the questions and also the fact that there was no approach that reached to the Japanese Government; that our Federal authorities seemed to ignore the whole subject, to leave it in the hands, if you will excuse plain speak-

ing, of politicians, of newspapers, not always moved by the highest motives, inviting anybody with deep racial prejudices to make discourteous remarks in regard to the situation.

When I went to Japan, when I left here, I think I was a little more than open-minded. I think I failed to see as I see today the seriousness of any opening of the door to further Japanese immigration. I left Japan with a very much higher opinion of the Japanese than I had when I landed there, but with a clearer opinion in my mind that we ought not to permit further immigration. But they take the attitude that our stand in that respect is all right—they were sorry, particularly sorry in so far as it placed them in a position of inferiority, but they said that they had met that with a gentlemen's agreement and that they had scrupulously kept that gentlemen's agreement. Now, I know in your mind there is doubt that they have scrupulously kept that agreement. I find in some minds there is a doubt that we, in the United States, have scrupulously kept it, or seen to it that it is kept scrupulously. I am told here that, perhaps, any criticism might first fall upon our own authorities, if there has been any violation of that agreement.

They said then, further, that they saw the force of the objection that was made to the so-called picture brides, and that they had met that and would scrupulously keep that agreement as soon as the few who still had been contracted for had arrived here.

So the question of additional immigration or the question of bringing in picture brides was disposed of so far as they were concerned. They said that they believed they could dispose of every question, if they were approached with courtesy and sympathy and some understanding of their own situation. That is where this Japanese-California question rests in my mind; that if you will approach it, not in the language of the political arena,

not with emphasis on racial prejudices, but if you approach it through the Federal Government, which is the only approach that can be made to the Japanese Government, that everything you seek to accomplish—every reasonable request that you could make could be adjusted and the whole situation left in a position of good feeling. But if there is approach at all, if you merely make it a football of politics and prejudice, you have got a larger question than the California question. You have not only a national question but an international question. Important as your relation to the Japanese question is, there are other things that in the very brief time I have I think I ought to turn to.

What is in a broad sense the Japanese problem? This question of immigration is one of the phases of it. But it is also one of the least phases of it. I got a little glimpse of this great Far Eastern world, of the situation that a third of the population of the world is in; of the background of the Japanese question. Let me say a word about that. There are 400,000,000 people in China without a government, literally. There is a semblance of a Republic imposed upon a people who have no experience whatever in political life. A people who are 95 per cent. illiterate; who have more than 20 different languages, so that one province cannot understand another; who lack communications; who lack all the means of developing a democratic government. There has been a semblance of a government elected in some sort of a way, but in a way that never entered the comprehension of probably 90 per cent. of the population. It has represented nothing; it has been corrupt; it has been inefficient; it has lacked courage and has been without any real national political feeling or backing, and it has no standing or influence.

There are provinces in China today dominated by bandits, and the Government instead of reaching out and

disciplining or hanging some of those bandit leaders has made generals or governors of them. The situation is not quite so hopeless as that would indicate because there is in China the germ of a national political life—the so-called student movement. It is important, it is patriotic, too patriotic in some senses because it is dominated by the greatest racial prejudices, but it is a hopeful element that in time may work out a government for that vast horde of people. And China is next door to Japan—this vast nation without any central government worthy of the name.

In Manchuria and Mongolia the situation is much the same. In Siberia, that vast tract from the Pacific to Lake Baikal, the greatest white man's country left in the world, there is complete political disintegration. There is no central political authority. There is no government. On the western border there is an invasion of Bolshevik idea, of crazy economic theories, but the Government has disappeared; the means of commerce have disappeared. There is no adequate transportation. There is no effective currency. The currency has become valueless. There is no banking. The people are sinking back into a primitive state without the means of exchange and without any real political life.

There is the background of the Japanese questions. We find that they have gone into China and into Shantung. Shantung is a very great province with 30,000,000 people, lying close to Japan. The peninsula reaches out into the Pacific and is the easternmost part of China. The Germans had been granted concessions in Shantung; the concession of 20 square miles where they had sovereignty, and the ownership of a railroad which they had erected and controlled. When Japan was asked to enter the war, which she promptly did, the first request was that the stronghold of Germany in the Pacific should be cap-

ture. It was fortified by heavy guns and great ships, and the harbor was laid with submarine mines. Japan therefore asked to approach it from the rear, and obtained from China, a neutral nation at that time, the right to march her troops 150 miles across the peninsula. She did that; she did not keep strictly within the lines of the agreement; the weather was bad, the roads were bad and she went outside of the direct route with some of her soldiers. She invested Kiauchow and captured it, and it has since been under the military domination of Japan. She took possession of the railroad and has policed it with Japanese troops, and I believe has used it in a way preferential to Japanese. She has done things that are subject to criticism, and the people at home are frank in criticism of the military side of the Government.

Japan has promised to return all sovereignty to China. On the 24th of last January she invited China to a conference in regard to the return of sovereignty and to discuss the commercial advantages she had acquired from Germany at the Peace Conference with the acquiescence of China and Germany. No such conference has been or can be had because the Chinese Government is too weak to engage in such a conference and there the Shantung question stands. There is a good deal to criticise in what Japan has done. She has been harsh in her military administration. She has levied some taxes that ought not to have been levied. She has treated the railways so that they are operated preferentially for Japan's business. Still she has promised and says she stands ready to restore full sovereignty to China if only there can be a government strong enough to accept it from her hands.

Now, Korea. There have been some terrible things in Korea. That the military administration of the Japanese has been harsh and brutal, they admit Japan stands abashed at the record

she has made. When the matter finally came forcibly to her attention, however, she took the most important political action that could be taken in Japan; an Imperial rescript was issued in regard to the situation. The Government changed from a military to a civil government a year ago and since that time the Japanese believe there is little to criticise in the administration of Korea.

Japan entered Siberia at the request of the Allies and accompanied by the troops of the Allies. The Allies' purposes did not appear to be clear in their own minds; their policy vacillated. Finally we withdrew our troops without notification. Even our own Ambassador did not know of it until he heard of it through the War Office of Japan. There was a territory absolutely without government, with no army to maintain law and order. The Japanese had increased their troops to a larger proportion than they should have had, based on the number of Allied troops. She has about 40,000 troops in Siberia, just a handful in that great territory, where there should be several hundred thousand properly to police it. She says she has no thought or inclination or means to keep them there and she intends to withdraw the troops as fast as she can.

But there is a deeper Japanese problem than any of these things, one that every man ought to have clearly in his mind, and I think sympathetically in his mind. We criticise Japan. There is a condition and not a theory in this problem. The condition is 57,000,000 people on a group of islands not as large as the State of California, 17 per cent. of which is arable, a population which is increasing at the rate of 600,000 to 700,000 annually, grown now so large that they cannot be maintained even with the most intensive cultivation. It is a cultivation where every grain of wheat is individually planted in a row and tended like an onion bed, harvested with sickles by

hand, the most intensive cultivation imaginable, to obtain food enough for those people, and then it cannot be done. What is the answer to that? The answer is not in emigration to America. Even if an appreciable part of the 600,000 yearly increase could be transported, their entry into America in such numbers would produce a social situation that would be disastrous. So emigration to the North American Continent we may count out of the solution. But we have got our hands raised; we sit back here occupying a highly moral attitude and we do nothing. We put no money into the situation, no force of troops. We put nothing into it but criticism, and we say to Japan our hand is up. You must not go into China or Siberia. Keep your hands off the continent of Asia. Then what other alternative is there? There is one possible—the development of an industrial Japan. She may follow that course, but she is handicapped. England has great supplies of coal and iron, and she entered the world industrially when she had no competition. She had skilled mechanics and trained herself into an industrial organization that holds a large place in the markets of the world. We have come out with our capacity for mass production and are occupying the markets that are left, and even driving England from some she already had. But Japan, with a population not trained to industry, lacking raw material, having almost no coal and very little iron, will find it difficult to turn herself into an industrial nation in competition with Great Britain and America; and we are going to contest Japan's invasion of our commercial field. We are going to do everything we can to keep her from successfully developing.

Now there is a living problem, a problem of tomorrow's dinner for 57,000,000 people, and it has to be answered somehow. We in America cannot stay here and say we will assume no responsibility in the East. It

is political chaos. Yes, a third of the world is without government, a disappearance of law and order, but we say to Japan, you can't come here or go there. I believe we have got to approach the subject more sympathetically, with more understanding, with some grasp of facts as they are, not as we might wish them to be. We cannot put Japan back into the shell of the old hermit nation. We knocked at the door and invited with an insistence that said you must have commercial relations. We demanded that they give commercial relationship with the world. They did. It is only during the boyhood of some men here, that this happened; that a feudal nation, shut in a hermit's cave, came out and transformed herself into a constitutional monarchy and developed a liberal democracy, for that is what they are today. Japan is a liberal democracy which I believe has as high a moral and spiritual national aim as you will find in any Western nation. There is still a military party, it is true, and the military party does things that the Democracy of Japan thinks are wrong, but cannot quite control.

Now, you have got those two forces. The force of a fine, high-spirited Democracy believing that Japan has a great destiny of service in the East, of political leadership for the East, a destiny that can be accomplished without selfishness and to the benefit of the world. And alongside of it but growing less and less in power is this military party trained in Prussianism, with two successful wars back of it, seeing the possibility of an extension of territory and feeling the pressure of expansion from within. But that military party has seen two things in the last few years that have changed its whole attitude. It has seen the downfall of its military idol. It knows that a nation built on military force cannot stand in modern civilization; and it has seen America transport 2,000,000 troops in a few months

across the Atlantic Ocean. Now those are two great facts, and it left Japan, not only in the minds of the military party as well, bereft of any hope of great territorial conquest and extension of political power by force.

This realization has come quite recently, it is true, but I am confident the military party of Japan is in decline. That does not say that it may not do something tomorrow that might upset the East. That is possible. But I believe if we can go on a few years longer the democratic party will be wholly in control of the situation. While we were in Japan there was a national election and the franchise had been more than doubled over that of any previous election. There has been a requirement that a tax of ten yen must be paid by an individual before he can vote. The Government has reduced that to three yen. Universal suffrage was one of the principal questions. Universal suffrage was defeated, and I believe wisely.

I don't believe Japan is ready for the complete extension of the franchise. Indeed, I don't believe that there is in the mere word "Democracy" a solution of many problems of government. A people must be ready and trained to democracy. Throughout Japan there is a lack of such training at present. If we believe in democracy, however, in a democracy that in its heart has the highest ideals, that has aspirations that can be measured by the highest standards of the Western world, then we ought to be sympathetic with the growing Democracy of Japan, and we ought to be sympathetic with this great fundamental problem of how Japan is to be fed, and sympathize with the general

attitude of Japan. She wants to be measured by Western standards. She wants to live up to the highest of Western thought. She hates to be called inferior.

As a people I think the Japanese are the most ambitious of any people I have ever seen. There are universal educational requirements. Every child in Japan has to go to school. Ninety-five per cent. of the people are literate. In every public school a four-year course in the English language is a part of the program. The Japanese are handicapped, for it is only the other day that they came out of feudalism. They are handicapped by the fact that no adult alien can learn to speak their language fluently, a language written in part in Chinese ideographs and partly in what they call Kata Kana—a sort of an alphabet of 56 letters—a language that requires two years more of every student than our language requires to get only the tools of education. That has greatly handicapped them. They are, moreover, handicapped by racial prejudices, by intense antagonism; and they are handicapped by the record they have made and they know it. They are sad about the record they have made, but are hopeful about the future, although they don't believe the future is going to be free from mistakes, because there is still a powerful military party. Even in an enlightened Republic we find there are currents at times that become potent and wrongly directed. So there will be in Japan. But it seems to me we should be sympathetic. We should, above all, be courteous, and courtesy will go further in handling the relations of the United States and the Japanese people than anything else that you can name—the courtesy that goes between gentlemen—not the calling of

names, but the approaching of a thing without any feeling at all for the sensibilities of the other side.

So to come back to this question we have here. I would approach it with more courtesy. You will get further and you will leave a sweet and fine understanding in the end. Even though you do things that are regarded as harsh, the Japanese will admit the necessity of much that you want to do, and will co-operate in doing it if the right approach can be found. Of course, that approach is only through the Federal Government.

A year ago I visited Europe and saw something of the awful blow that had been struck civilization, a blow that we in America do not yet comprehend. I saw something of the horrible loss to the world that the war brought. I have thought a little about reconstruction. How can the world make up something of this loss? That led me to think about an economic reorganization of world affairs. Here in the East is the great opportunity we have to recover all the losses of the war and further enrich civilization, if the East can be properly organized. We cannot do it unless we review the questions in a large way, unless we see that our best interests are parallel with the best interests of our national neighbors. We have grown up viewing foreign trade, for example, with one blind eye. We just wanted to sell things and thought nothing of buying things or helping other people in their industrial development so they could pay for the things we had to sell. The East is the greatest potential market ever imagined in the history of commerce, but the Far East, if its labor is not converted into something to sell, or if it is without means of transportation or communication, can buy little from us.

With good government, with trans-

portation, with means of communication and a proper utilization of its labor, the East will respond and commerce develop beyond anything you can dream. But if that development is to be dominated by selfish national purposes of Western nations and attempts to get particular benefits, it will proceed but slowly.

If we could all get this broader world attitude—it is no sacrifice of Americanism. It is only seeing Americanism with a clear eye, seeing that America has the greatest opportunity offered to a people in all time. It is a responsibility that should arouse the enthusiasm of every American; it is an opportunity for service. If we can, as a nation, imbue our government with a feeling that the attitude of helpfulness, of real service to other people, will bring to us the greatest possible reward, our contribution to this Far Eastern question will be great. We cannot make it unformed, destructive criticism, even where criticism is deserved. We have got to offer something beside criticism. We have got to offer our contribution of real interest, of understanding, of unselfishness. More of you should go to Japan and the Far East. Go open-minded. Study with a spirit of world-wide citizenship, a world-wide citizenship that makes you better Americans and brings that spirit to the development of the East. It is no time for selfishness. It is time for a broader comprehension than America has ever had of the world's problems—for a wiser treatment of our national relationships than our State Department has been giving us.

I think that is the message that I have brought back, a message that would aim to wake people up to the importance of the opportunity, to the importance of the obligation, to the great service that we can render to civilization through becoming broader citizens and coming to realize and understand some of the problems of the East.

## NEWS FROM THE FIELD

## AND NOTES OF THE WORKERS

Edited by MRS. FINDLEY M. WILSON, 2410 N. Marshall Street  
Philadelphia, Penna.

The Corresponding Secretary of the Board of Foreign Missions has moved from 2517 North Franklin street to 2410 North Marshall street. Persons having occasion to address him will please note this change. For a number of reasons the Editor of the News Department decided to move to the same address.

\* \* \* \*

Miss Mary E. Shanks, one of the lady missionaries recently sent out to the Syrian field, writes from Suk el Gharb, Lebanon, to Mr. Samuel R. Boggs, Transportation Agent for the Board of Foreign Missions. It was September 27th when Miss Shanks wrote: "We arrived in Beirut September 10th at about 11 A. M. Spent several days at the Language School at Suk el Gharb. Returned to Beirut, where we met Mr. Edgar. He had engaged reservations on the 'Ispahan,' a Messageries steamer from Marseilles; to Mersine for Miss McElroy and to Latakia for Miss Kennedy and me. We four sailed from Beirut September 23d and entered the beautiful harbor of Latakia the next morning. Immediately after breakfast Miss McElroy had to leave us as the steamer was soon to resume its northward course, stopping at Alexandretta and Mersine. Miss McElroy and I will go back to Suk el Gharb if possible this week. Transportation has not returned to normal as yet. Our health is good and we are very happy to have this opportunity to visit our associate missionaries and our future stations before absenting ourselves for the year."

\* \* \* \*

On September 27th, Rev. Samuel Edgar writes of having gone from Latakia to Beirut to meet the new arrivals and of escorting them to Latakia. He says, "They are a fine

trio and may the Lord bless their coming to us and to the work. We are grateful for Miss Kennedy. It will mean so much to have her here. She seems to drop right in as though she were at home.

"We are all well in the circle, although Dr. Balph is very tired from heavy work. He is these days getting ready the hospital for opening, and this has taken time and strength in addition to all his heavy medical work. Conditions around us seem little better—rather worse. By the latter I mean such things as raiding and burning villages and murdering have increased this last month. It seems as though it is really a survival of the fittest these days. One week one sect is on top; the next week the weaker get reinforcements and overthrow their oppressors of the last week. Burning each other out is the common everyday happening. All quiet in our town."

\* \* \* \*

Mersine, Asia Minor. A letter from Rev. R. E. Willson, on September 11:

"I hope to have chance for mail today and so just a line this morning to keep up communications.

"Our weather has moderated considerably in the last few days. Still hot through the day but the nights are cooler now. Bruce is all well now of the water-sores and Grace has been having her turn. The children have all had a turn of fever in the last weeks. There has been a good deal of sickness in the town. We had a scare of plague about three weeks ago. There were two deaths and two other cases. It did not prove to be an epidemic, however, as these were the only cases reported. We will soon be getting our first rains and that will refresh man and beast and ground.

"Miss French expects to open the

schools about the 1st of October. We cannot tell yet what we will be able to do in Tarsus.

"The war continues. Night before last there was another attack on Mersine, and for a while it sounded a good deal like war. The bombardment from the cruiser was about the heaviest we have had. It continued at intervals from half-past seven in the evening until about 10 o'clock. It appears to be rather severe medicine for the brigands at any rate, for they did not get into the town and all has been quiet since.

"Communications with Tarsus have opened up a bit in the last week. For about that period they have had the railroad repaired as far as Hadji-Taleb, the first station this side of Tarsus. Passengers could go as far as this station and then go by carriage from there to Tarsus; from Tarsus to Mersine likewise. On Monday we succeeded in sending a carload of supplies to Mr. Nilson, who had been writing that the food situation was very difficult. Part of this was material for their industrial school this summer which we had not been able to get to them. The remainder of the car we filled up with flour and other food supplies. This reached them safely, and they were especially thankful for the flour and milk. There had been small bread riots. The bread they were able to get was very expensive and poor in quality. Tarsus was subjected to a bombardment from the hills one day this week again.

"Yesterday a train came through from Tarsus, and there seems to be a fair prospect that communications will be opened up again with Tarsus very soon. We have the promise of six cars to use in sending flour, and they promise us that they will go through on the first train. In fact, we are planning to load them today in the expectation that they may send them tonight. The flour is in bags of 140 pounds each. The six cars will take 1500 bags. This goes to Mr.

Nilson, who will superintend the disposal of it, and it will help greatly in relieving the food distress. Of course, we must bear in mind that this is not an 'accomplished fact'—it is only our *present hope*.

"Letters came through from Adana yesterday also. Conditions there seem to be quiet as far as actual fighting is concerned. The political situation, however, is very uncertain. The route from Adana to Karadash is still maintained.

"I must close now, for the day's duties begin to press on us. I see my last letter to you was August 26th. I did not think it had been so long. Regards to all the friends."

#### A LITTLE JAPANESE TEACHER.

The Christian kindergarten of Japan and other lands are getting Jesus into heathen homes as nothing else can, and this little true story will show you one of the ways.

In a Japanese kindergarten the children had a lunch each day, and before they ate it they bowed their heads and said a little prayer of thanks, as we do here.

One night at supper a little girl at home bowed her head and thanked God for food, as she had done in the morning at kindergarten.

"What are you doing?" asked her father.

"I'm thanking God for his food," said the little girl.

"But your mother cooked that rice for you," he said.

"Yes, father, but she did not make the rice; God made it for us," said the little girl.

"That is strange teaching," said the father; but he kept thinking and thinking about it.

Very glad indeed they were to go on with the teaching that the brave little girl had begun, and now in that home all the family bow their heads and thank God for their food, and they do not pray to the idols any more.—*Ex.*



## WOMEN'S DEPARTMENT

Edited by MRS. J. S. MARTIN and MRS. M. E. METHENY,  
College Hill, Beaver Falls, Pa.

### THE BIBLE AND MISSIONS

#### No. 11.

Chap. II, p. 28 to end.

1. Is Jehovah recognized in the Psalms as the God of his followers only?
2. What Psalms speak of the believer's trust in God?
3. Of the repentance of the sinner?
4. What does the word Messiah mean?
5. What Psalms speak of a Messiah and his kingdom?
6. Of what king do the Messianic Psalms speak?
7. What Psalm gives the most perfect picture of the kingdom of Christ?
8. How can we prove that Jesus had a knowledge of the Psalms?
9. How many actually apply to himself?
10. What did Jesus and his disciples sing?
11. What New Testament preachers applied the Psalms to Christ?
12. Where do we find the fullest missionary messages?
13. What view does the historical part of the Bible give us?
14. Which speaks most directly to us, historians or prophets?
15. What conceptions are more or less common to all the prophets?
16. How many eighth century before Christ, prophets?
17. In which are explicit missionary lessons fewest?
18. What was the business of Amos?
19. What do his denunciations against four heathen nations point out?
20. Again what sin of Israel does he prophesy?
21. What four gospel lines appear in his prophecy?
22. What attribute of God is revealed in Hosea?
23. Were the conditions in the Southern kingdom better than in the Northern?
24. What two prophets warned the people of the doom of the nations that forget God?
25. What do we find in Micah 4th?
26. In 5th and in 6th?
27. Which of the prophets gives us the clearest vision of salvation for all nations through Jesus Christ?
28. Through how many invasions of Judah did he live?
29. What were the two great world powers of that day, and how was Judah situated with relation to them?
30. Upon what convictions did his missionary meaning rest?
31. What was the extent of the world of which he took possession?
32. Do we face the same conditions as did Isaiah?
33. What is the best argument for foreign missions?
34. Had there been no foreign missions where should we be today?
35. Where do we find the clearest portrait of the Lord Jesus Christ?
36. Is it necessary to find a second Isaiah to account for the prophecies of 40 to 66?
37. Do we not find as great a difference in works of the same authors of the present day?
38. In what period did Jeremiah live and write?
39. In what did his task resemble that of all true missionaries?
40. Under what suspicion did he suffer?
41. Does it not still happen that those who most truly love their country are looked upon as her enemies?
42. In what respect was Jeremiah a type of Christ?
43. Where was Ezekiel's prophecy written?

44. What difference between it and that of the elder prophets?
45. Does God care for individuals?
46. What promise is held out to the wicked?
47. What message has the parable of the hireling for us?
48. How does he picture the progress of the gospel?
49. What was the subject of the prophecies of Haggai and Zechariah?
50. What missionary messages have they?
51. How does Habbakuk's suit our day?
52. What special promise have we of the kingdom?
53. What picture does Malachi give us of the Lord?
54. In what ways was the prophecy of the reverencing of God's name from the rising to the setting sun fulfilled?
55. What was the result of the demand for the Scriptures in the third century B. C.?
56. Which was most used, the Septuagint or the Hebrew?
57. From which did Jesus and the disciples quote?
58. Where in Daniel do we find the first prophecy of the Messianic kingdom?
59. When was this fulfilled?
60. Do we know certainly when the consummation will be?
61. What promise do we find in Joel?
62. What is the missionary message in Jonah?
63. Will there be a blessing on the work of an unwilling messenger?
64. Is it not possible that if Jonah had rejoiced in the repentance of the Ninevites, and stayed and tried to read them into the knowledge of the true God, the work might have been permanent?
65. Does not our lack of faith retard the coming of the kingdom?
66. Is it not easier now than ever before to "go into all the world and preach the gospel to every creature?"
67. What have we found these missionary teachings to include?  
M. E. METHENY.

## JUNIOR DEPARTMENT.

### Lamplighters Across the Sea.

#### CHAPTER II.

#### The Book the Shoe Cobbler Made.

Dear Boys and Girls:

I am sure you all know what Christ meant when He said, "Go yet into *all the world*, and preach the gospel to *every creature!*" Christ teaches that those who learn of Him and know the way of salvation are to be witnesses for Him. Yet, if you can believe it, a long time ago people thought that if they lived according to the faith themselves that was all that was necessary. In China, India, Africa and many other places, God's creatures—men and women with like souls and passions such as our forefathers had—lived and died in the darkness of heathendom.

So one day William Carey said, "The Lord said 'Go' and I think we should do it." Every one said, "How ridiculous. You cannot talk to these people and we are so far from India and China. No, the Lord did not mean for the English to 'go into all the world and preach!'" But in spite of the ridicule, William Carey kept hearing the Master's voice saying, "Go ye." He worked on, and thought, studied and prayed until the time came when he was on the ship bound for India.

Oh! the trouble he had in India. The

British East India Company controlled the important places there and they *did not want* any missionaries. So Carey had to go to a part of India not controlled by the English. How he did work and study so he could light the lamp of God's Word for our brethren in India. The first translation he made was burned and he had the work all to do over again. He also had to learn to make the paper he printed it on. But God certainly gave to him the "gift of tongues," for he was enabled to translate the Holy Scriptures into 34 dialects and languages before his death.

God's law became a light to the path not only of many of our Indian brethren, but also to Carey's English ones, who were so mean to him at first, for later he was invited to come and teach in an English college in British India. He also succeeded in having some more Christian laws passed and proved what has since become a well-known fact, that in the wake of the missionary go peace, education, civilization, commerce and many other blessings that spring up in the sunlight of God's Word.

A few years later Adoniram Judson, a young American man, and some companions heard God's call, and Judson went to Burma. Here, in spite of all that men, inspired by their arch-enemy Satan, could do, the Lord enabled him to light the lamp of God's Word. And what a transformation this light made! The son of the man who so persecuted Judson, sent the grandson of the persecutor to a Christian school!

"Be still and know that I am God,  
Among the heathen I  
Will be exalted, I on earth  
Will be exalted high.

"God's law is perfect, and converts  
The soul in sin that lies:  
God's testimony is most sure,  
And makes the simple wise.

The statutes of the Lord are right,  
And do rejoice the heart:  
The Lord's command is pure, and doth  
Light to the eyes impart."

And as all promises are "yet and amen" in Christ Jesus, both Judson and Carey lived to see many other lamplighters started on their journey, and the game of "Handing down the big-little library" begun once more in accordance with the command of the King of Kings.

MARY A. MCWILLIAMS.

#### "SUGGESTIONS" FROM SYNODICAL JUNIOR SUPERINTENDENT.

Dear Sisters:

I see by the Uniform Program for the Woman's Missionary Society that at our November meeting our attention is to be turned to the training of our children. After careful study along these lines of work we believe the junior organization is the best way to train our boys and girls for Christian service. Our standard of efficiency calls for a junior society in every congregation, studying junior mission books and doing definite work.

How are we going to get a junior society in every congregation? By one of the members of the Woman's Missionary Society being willing to give of her time and talents to superintend this work. This is a noble work and worthy of one's best efforts. No work will bring greater results. If you have not a society will you not make it a subject of prayer? It may be as definite a call as to go to the foreign field. The junior organizations are training our future workers, then why not one in your congregation?

It pays. The children of today are the workers of tomorrow. Where will our Boards get their future workers for our Mission fields if we neglect the training of our children?

We have a constitution we are using to help organize and unify the junior organizations of Kansas Presbytery and we will gladly send a copy to any society upon request.

In the report of our Foreign Mission Board we noticed the following books are recommended: For the Intermediates, "Shepherd of Aintab," by Alice Shepard and Riggs; for Juniors, "Fez and Turban Tales," by Isabel Blake. Each 50 cents. These may be obtained from the Woman's Presbyterian Board of Foreign Missions of the Southwest, Room 707, 816 Olive street, St. Louis, Mo. We have looked over these books and heartily recommend them to you. Our experience in teaching mission study is for each family to have a book and to learn the story of the lesson at home. Where this is not possible some find it helpful to read and talk over the story with the children during the junior hour. Each one knows their own conditions best. But we must remember that the work of a superintendent is to guide the children and allow them to do the work. A story was told of a little girl who was asked by her uncle how she got along in Junior today. She replied, "Oh, all right, I had nothing to do. The superintendent does all the work." That simply meant the superintendent was not doing *her* work at all.

For our definite work this year we recommend that the children collect good story books and send to our Mission in Cyprus for the school boys to read. The teachers say there is a growing desire among the boys who are learning to read English, to read something outside their text books and they have asked that we send them good books, or subscribe for some good paper that they may have something with which to supply the need.

We recommend, also, that for this year we support a girl in the Canton Normal School. We learn through Miss Rose Houston that there is a need for girls to be further educated that they may become teachers in our Mission school. In the Canton Normal School they get a three years' course with an average expense of seventy-five dollars a year. We feel if all work together we can easily raise this amount above any definite work of individual societies. In order that we may have some plan to carry this out I would ask the superintendents to send any money they have for this work to me that I may keep a correct account and report at the close of the year. Our experience is that children work better for definite things.

May the Lord bless you in this work.

Yours for a good year with the Juniors.

MRS. T. C. WEIR,  
Winchester, Kansas.

### THE CHRISTIAN MOTHER'S PRIVILEGE.

All true women look upon motherhood as a privilege, a sacred trust. How much more do Christian women regard it as the noblest of callings. What a privilege to mould new lives for God!

We Christian mothers receive our children as gifts from God and publicly promise, in the sacrament of baptism, to train them for Him. Hannah is a beautiful example for us. In her very asking she set apart the child for God. Samuel was her priceless offering.

A very large percentage of Christian workers have had godly mothers. Upon us who are mothers today rests the responsibility of training our children for the work of the kingdom that the ranks of tomorrow may be fill-

ed. From every department of our Church's work we hear the call for consecrated workers.

But why are there so few responses to these urgent calls? Is it because we have other ambitions for our children? Are we letting them haphazardly choose their life work? Are we encouraging them to enter the service of the Church? Are we doing our duty as Christian mothers of the Covenanter Church?

Let us realize, first of all, that the training of our boys and girls for God's service cannot begin too early. From earliest childhood we can teach them that they belong to God; that they must obey Him; that in their little duties and play they can serve and please God. We can implant the ideals of living for God, of services in His Kingdom. The remembrance of God's claim is ever a wholesome control on the growing child, and certainly this must ever be kept before Him.

How are busy mothers to do this? We can make the spirit of the home Christian. We must pray with our children; and in our home daily live to show our appreciation of what our Saviour has done for us and for them. We can create an atmosphere of intelligent interest in the affairs of the Kingdom. We can teach our children to know and love the Word of God. The Bible is full of interesting stories of service, teaching that success is dependent on right relations with God and obedience to Him. With no Bible in the schools and the school books secular, in many instances false and harmful, it is of vital importance that our children be taught more of the Bible in the home.

It is in the matter of reading that the spirit of the world, which is enmity against the Spirit of Christ, so often comes into the home. Therefore we must direct our children in a wise choice of reading. Every home should have inspiring missionary books for the children. And what can we give

them more inspiring than the knowledge of our Church's splendid history; of those who suffered for their loyalty to Christ and have left a noble testimony for us.

Let us not underestimate the abilities of our children, but rather seek to develop them that they may be vessels prepared for the Master's use. And, whatever be the sacrifice, provide for them the education which the greatest and noblest service requires. God has a plan for each life. It is our privilege, as mothers, to guide in the fulfilment of that plan. (How necessary, then, that we live near to God ourselves!)

If we inspire them to live lives of noble worth, and faithfully set before them the perfect standard in Christ Jesus, when the day of decision comes, as it surely will, they can gladly answer, "Here am I; send me." When that time comes they must choose for themselves, but we can prepare them to make the right choice. "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth."

MRS. F. D. FRAZER,  
Portland, Oregon.

### TO THE WOMEN'S MISSIONARY SOCIETY OF EVERY CONGREGATION.

The Plan of Work Board of the Synodical Women's Missionary Society has decided that no special work will be recommended at the present time other than the relief work in Syria as urged by the Foreign Mission Board and outlined in the September OLIVE TREES—pages 173 and 174.

This decision was reached after a conference with the secretary of the Foreign Mission Board.

Please note carefully the following:

1. *Cash* contributions are preferred because money can be sent on to Syria

safely and quickly and because materials can now be purchased in Syria.

2. *Send* all money to Joseph M. Steele, 1600 Arch street, Philadelphia, Pa.

3. *Second-hand* clothing, if in good condition, is acceptable.

4. Do not send second-hand clothing to Pittsburgh.

Read carefully and follow explicitly the shipping directions given by Mr. Samuel R. Boggs on page 173 of the September OLIVE TREES.

5. *Reports* of all contributions, either of money or clothing, should be sent to the undersigned.

MRS. ROBERT M. PEARCE.

3115 5th Ave., Beaver Falls, Pa.

### REST IN THE LORD

"Come unto me all ye who labor and are heavy laden and I will give you rest."

I was worn with the tasks of the morning,  
I sought only quiet and rest,  
And I longed so to fly like the rice birds,  
To some far-off island in quest  
Of a garden where half-naked workmen  
And women in trousers and *shaam*  
Could not frequent, nor gaze down unbidden  
And rudely disturb the sweet calm.

I was weary of all the confusion,  
This clamor for food and for gain,  
All this buying and selling and begging,  
This struggle, mere life to sustain;  
With no luxury, scarcely a comfort,  
Where home is not even the word,  
But a rudely built structure for creatures  
Like the one afforded our Lord.

Only His was surrounded by angels;  
The glory of God was inside;  
And lo, gifts were bestowed by the Wise  
Men,  
And the love of God did abide;  
And an angel from heaven to guide Him  
Was sent, to lead Him, by night,  
Far away from the danger of Herod,  
The glory of God was His light!

I had dropped myself down to consider  
Just where I could find holy peace;  
Where communion with God and with angels  
Would lift me above and release  
Me from all sight of woe and sin-sickness,  
And let me see only the face  
Of the Saviour whose love and compassion  
Pour forth from a fountain of grace.

When I heard at the door a loud clatter,  
Six boys wearing sandals of wood!  
They had come through the grass, wet with  
showers  
Of rain, and impatiently stood  
On the step, calling out for admittance,  
And smiled when they saw me appear;  
And they asked if I'd eaten my rice yet,  
And wished me heart peace and good  
cheer.

So I gazed on these bare, sun-baked bodies,  
A wonderful study in brown,  
An eden-like style to their girdles, scant,  
And sandals, so neatly set down  
On the step, while they waited my sanction  
To enter for frolic and play;  
And there came then a vision of Jesus,  
And a pleading voice seemed to say,

"Suffer the children to come unto me,  
Of such is the kingdom above;  
Offend not my children, but kindly teach  
Them to know the story of love."  
So I sat down and told them of Jesus,  
Of His love for them and for me,  
And my weary soul found the rest it  
craved;  
I needed no longer to flee

To some quiet nook, away from the noise  
Of busy men striving for bread,  
For I found it rest to sit in their midst  
And know that their souls had been fed  
With that bread of life, of which if we eat,  
We shall hunger no more nor thirst;  
And my own soul filled as I gave to them,  
As I sought out the kingdom first.

And his righteousness, all else was given,  
Communion and fellowship sweet,  
With God and with angels around the  
throne;  
So I sat at the bare brown feet  
Of the least of the Master's little ones,  
Teaching of Him, and learning, too,  
That He is a rest to the weary soul,  
The hope, the rest, and the anchor true;

That in Him is there peace amidst the strife  
If we heed but the Saviour's call  
To let Him be our rest, our strength, our  
peace,  
To let Him be our all in all.

NELLIE H. BROWNLEE,  
Yak Hing, China.

I am not here on a furlough; I am  
here for orders.—Hiram Bingham.

Desired things may not be desirable.

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